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body of sayings. At the only point where Mr. Muirhead suggests a partial synthesis he builds a structure of paper.

One must have entire sympathy with Mr. Muirhead's desire to introduce readers of English to some of the vital problems in this very difficult subject. But the critical conclusions of Weiss's *Die Predigt Jesu vom Reiche Gottes* must be met, if at all, by a like serious dealing with the actual records, without recourse to overrefinement and subtlety of interpretation. It must be said of Mr. Muirhead's effort, as Bousset has said of that of Haupt, that it is, at the best, "wobbling (*schwankend*)."¹ It ought to enlarge the circle of those who will know Weiss's work and from it gain a keen sense of the sharp outlines of the problem presented by the synoptic eschatological sayings of Jesus. That will be a genuine service.

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St. Paul's Conceptions of the Last Things. [The Cunningham Lectures for 1904.] By REV. H. A. A. KENNEDY, M.A., D.Sc. New York: A. C. Armstrong & Son, 1904. Pp. xi + 370. \$2.25.

Present-day interest in eschatological questions is not at white heat. Attention is given to things present rather than to things to come. Most people are contented with vague, undefined conceptions of the "last things," and prefer not to have definite, positive convictions on such subjects. Such is the spirit of our times. May it not be due largely to misunderstanding or inadequate comprehension of the teaching of the New Testament on these matters? That teaching is, it is true, often regarded as peculiarly imperfect on these points, out of touch with the demands of modern thought. But this may be a mistake. At any rate, there is, perhaps, no field of New Testament thought that needs thorough and competent investigation as much as that of eschatology. The recent studies along these lines by Charles, Bousset, Volz, and others have both made this clear and contributed greatly to our knowledge of the general views current in the first century regarding the last things.

Dr. Kennedy has rendered a great service by his study of *St. Paul's Conceptions of the Last Things*. It is a timely work, marked throughout by careful thought, sound scholarship, and a sane method. He maintains throughout a remarkable poise and balance in his attempt to interpret the apostle's thought. He has perceived rightly that Paul's eschatology was determined, in every important feature, by his personal Christian experience, by what he knew and believed about Jesus Christ. From this

experience as a center, Paul's thought reached out in various eschatological lines, but not to construct a complete eschatology. Dr. Kennedy deserves great credit for the admirable way in which he states and maintains these positions. He discusses his subject in six chapters, as follows: (1) "The Place of Eschatology in Paul's Religious Thought;" (2) "The Formative Influences in His Eschatological Conceptions;" (3) "Paul's Conceptions of Life and Death;" (4) "His Conceptions of the Parousia and Judgment;" (5) "His Conception of the Resurrection;" (6) "His Conception of the Consummation of the Kingdom of God." These are general subjects on which Paul, necessarily, had convictions that, all told, made up his eschatology. Dr. Kennedy has sought to trace out most carefully just what Paul taught on these points. He finds that, in some respects, the teaching was incomplete, and is usually able to show why the apostle was not more positive.

No important point has escaped the author's notice. He has read widely and to good advantage. Without being led astray by false or uncertain analogies, he seeks to show the true relation between Paul's thought and current Jewish or Greek speculation on similar topics. His vindication of Paul as representing the best in the Old Testament conception interpreted in the light of Jesus' teaching and genuine Christian experience is, on the whole, very satisfactory.

No one will regret time spent over this book. If a preacher, he will rise from reading it with a new sense of the wholesomeness, reasonableness, and dignity of Paul's eschatology and of its value as a part of the gospel message for today.

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A Critical and Exegetical Commentary on Numbers. By GEORGE BUCHANAN GRAY, M.A., D.D. New York: Charles Scribner's Sons, 1903. Pp. lii+489.

No Old Testament writing was in greater need of a good English commentary than the Book of Numbers. Nothing of a scholarly character other than the translation of Keil's German commentary has been accessible to English students for the last half-century or more. Hence a commentary on Numbers written from the modern point of view and fully abreast of the best scholarship of the age was urgently called for. The work of Dr. Gray is fully up to the standard set for it by the other volumes of the "International Series," and holds its own with the best products of German